

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED BY STEPHEN COOKE, NO. 21, EXCHANGE PLACE.

NO. 50.

NEW-HAVEN, SATURDAY, MAY 13, 1837.

VOL. XXI

RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

To city subscribers, delivered, \$2 50,—To mail subscribers, \$2 in advance; \$2 50 if not paid in six months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent. Clergymen, Post Masters, and others to whom the paper is sent, are requested to act as Agents, to whom such commission shall be allowed, as in their judgment will be a liberal remuneration for their services.

MISSIONARY.

LIGHTS AND SHADES OF MISSIONARY LIFE.

In reading some private letters from an accomplished American clergyman residing as a missionary in Ceylon, we thought they gave so candid and graphic an account of missionary life and labors that we might venture on transcribing some passages. In July last, he wrote from Manepy, as follows:—

"An absorbing subject of attention is the language, and hereafter the literature of the people. I can now speak Tamul with tolerable ease, but am still liable to fall into mistakes, and need greater fluency and copiousness. This language is one of the most difficult in Asia. Many of the sounds are utterly unlike any thing in English, and the whole construction is such that the ideas must be put in an order directly the reverse of ours. To talk Tamul you must talk backwards. The words are all chained together, so that even the best scholar, when he sees a sentence in a book for the first time, will often have much difficulty in knowing where one word ends and another begins. Many unnecessary letters are put in, as if on purpose to prevent you from knowing what the word is. This, I presume, was really the intention of those who gave the language its present form. They

were Brahmins, and these crafty priests have aimed at monopolizing every branch of learning. They so constructed the language, that every thing not needed for purposes of daily communication should be out of the reach of any but those who had time to expend in study. Without a good knowledge of their language and literature, we shall be unable to enter into their feelings or obviate their objections. Next to the language, I have paid attention to schools; visiting those which we have in the villages, examining and talking with the school-masters and scholars. Personally instructing the boys in various branches in our highest schools, and attending to the repair and construction of buildings in which the schools were held, necessarily demanded much of my time. Since I have been sufficiently master of the language to express myself in it at all, I have very frequently preached—on an average, I suppose, once a day, or oftener, to some sort of audience. At times, multitudes of people would be led by idle curiosity to our houses, and for hours together I have been occupied by one group after another. Sometimes they disputed; sometimes paid no sort of attention; sometimes they were candid, and apparently interested. On other occasions, and very frequently, I went out after them. More than once, at such times, they received what I had to say with insult and even violence. When to all this you add a number of visits to places ten or fifteen miles from my place of residence, several journeys and several attacks of illness, you will have a tolerably correct outline of my occupations for a year or two past.

"If you ask how I am pleased with this course of life, I can truly reply, that the whole world would not induce me to leave it, unless duty required my so doing. Some times the sun burns hotly; often-times I think of home, and contrast the comparative purity and civilization of America with the vice, falsehood, fraud, malignity and ignorance, which constitutes as it were the very atmosphere of this nation; yet on the whole taking our convictions of duty into the account, both Mrs. ——— and myself much prefer remaining here to returning. There is much to be enjoyed as well as to be endured in this land. Such purity of atmosphere you never knew in America. The leaves of the distant trees seem to be visible separately through the crystalline air. There is in this one thing alone a sort of recompense for coming here. So there is, to a much higher degree, when I look forward to the regeneration of this people. Returning from the intense heathenism of the Madura city, and Ramnad principality, to Jaffna, I am able to see, by contrasting the latter place with the two former, how great an advance has been made by the exertions of the missionaries through the last 15 or 20 years."

In a subsequent letter from Pandeteripo, the same writer says:—"I know of nothing peculiarly encouraging here. On the other hand, there is not the least ground for discouragement. It is a day for hard and patient toil. The people for the most part, cling to their idols and to their sins. They will not come to us for in-

struction—much less will they go to the Saviour for salvation. Still there is ground for hope. They permit us to go to them. They send their children to our schools, where they receive religious instruction; and many of them seem at times to be convinced of the general superiority of our system of religion.—*S. School Journal.*

LETTER FROM BATAVIA.

From Dr. Stephen Tracy, to one of the Editors of the Vermont Chronicle.

Appearance of the Malays, Chinese, &c.

BATAVIA, Nov. 13, 1836.

As you will learn from other letters the particulars of our passage, I will here say nothing about it, but proceed to state something of my first impressions concerning the inhabitants of this island, &c. &c. The first of them that we saw, came off to us while in the Straits of Sunda, in canoes very nearly resembling those I have sometimes seen in America, made of a single log. There were five of them, in two boats,—four in one and one in the other, which was very small, and propelled by a double paddle, i. e. with a blade at each end, used alternately, one stroke at a time. They brought pine apples, plantains, cocoa-nuts, a monkey, a small bird, &c. Two of them, instead of appearing dull and stupid, as we had expected, were very full of life and animation; the others were not so much, yet enough so. But as they could only speak a few English words, we could do no more than scrutinize their conduct and general appearance, with which we were highly pleased, although they were nearly naked as low as the waist, and great beggars.—When detected in an attempt to cheat us by concealing a basket of sea-shells which had been purchased together with several other things, they to us appeared to feel that they had *done wrong*. The next we saw were three that came out to us as we lay in the outer roads of Batavia—about 10 or 12 miles from shore. The principal man among these appeared very intelligent. He spoke a very little broken English—was a Malay, and called himself a good Christian—probably a Roman Catholic, as he had the sign of the cross on his stomach, made with a white substance resembling starch. When shown the Captain's chart, he seemed to understand it perfectly; and as the windsprang up, Capt. F. invited him to make fast his boat to the ship and pilot into the inner roads; which he did, and then very politely shook hands with the captain, mates, and passengers, and bidding us good day, went on shore. He was quick and active, very pleasant, and apparently well disposed.

We find the Malays here are engaged in all sorts of labor. Vast numbers of them are porters, as all transporting of goods in the city is done on men's shoulders, instead of by horse power. Some are servants in families; some mechanics of all sorts,—watch repairers even; but these are employed by either Europeans or Chinese, mostly, if not altogether. So far as I have been able to learn, the porters are perfectly trust-worthy, and may be sent safely any where with goods. Many of the Malays appear quite intelligent, but very few can read. They are very much less filthy in their personal appearance than any of us expected to see them.

The Chinese are quite numerous in this town, and are said to be very ingenious workmen. Many of them are pedlers of dry-goods, &c. They employ Malay porters or coolies, to carry them, and go on a little way forward holding in one hand a rattle which resembles a very small carpenter's mallet, but instead of being solid is hollow, and has a piece of skin stretched over each end like a drum head; on one side in the center is fastened a small string two or three inches long, to the end of which is attached a small solid ball, which by rolling the handle between the fingers is made to strike each end alternately. They set the price considerably higher than what

the article is really worth,—are very shrewd,—are cleanly in their personal appearance, for the most part quite so,—usually put on a white outer garment resembling more than any other of our garments, a shirt,—shave about two thirds of the surface of their heads about twice a week, leaving the crown or central part to be braided. These braids are three stranded, and sometimes extend within a foot or so of the ground. They are employed in most of the European mercantile houses, and are very quick and good in the transaction of business. It is almost impossible for one to believe that men who in all other respects appear so intelligent, are idolaters; but such is the fact.

The Dutch population is considerable, and there are a great many splendid seats, and expensive establishments belonging to them.

The obstacles here to missionary labor are greater than can well be imagined by Vermonters, who have never been here or to any similar place. The trials are great and the perplexities many and severe, which are to be borne; but of a very different kind from what any one imagines before hand. If Christians at home could but once feel them for a time, so as to know from experience what they are, sure I am that they would be even more ready than they now are to extend most cordially their sympathy and aid, and offer their most earnest supplications to the throne of grace, from whence alone come strength and wisdom sufficient for the missionary cause.

The N. W. monsoons have already set in, and no ships are here bound for Singapore, so it is uncertain how soon we go from here.

P. S. Nov. 24. We sail for Singapore to-morrow in the British ship Bencoolen; and I am not sorry, for various reasons, which you may expect to hear hereafter. All well.

S. TRACY.

[The writer of the above sailed from Boston about the first of July last, in the ship Brunnette, Capt. Fales, in company with Rev. M. B. Hope, Rev. J. S. Travell, and Rev. S. P. Robbins, with their wives. This is the first intelligence that has reached us from them.]

PALESTINE.

Extract of a letter from the Rev. J. F. Lanneau, to his brother in Charleston, S. C., dated,

JERUSALEM, Nov. 23, 1836.

My Dear Brother,—I have just returned from the Governor's, and as it may interest you to take a peep into the interior of oriental customs, I will give you a brief description of my visit. His Excellency, who is called in the language of the people, the *Mutellum* is from one of the noble families of Damascus, and holds his office at the pleasure of the *Sherief Pasha*, who resides there, and exercises dominion over a great part of Palestine, as well as of Syria. Hussein Beg has been the Governor of Jerusalem for nearly a year, a much longer period than has usually been allowed to his predecessors. He is popular with the inhabitants, and manifests a very friendly disposition towards Franks, and especially towards the English and Americans. We have always found him ready to oblige us in any way. He has called on us several times, and we often go down to see him. Having heard that he was unwell, we went this morning to pay our respects to him. The house which he occupies, is situated near the *Harem Sherief*, on the ground which encloses the magnificent mosque of Omar, on the site of Solomon's Temple. After ascending several flights of stone steps, and passing through groups of servants, officers, &c. commonly found attached to the establishment of every oriental of distinction, we were ushered into a large room on one side of which was arranged a low Divan, covered with Turkish mats and carpets. In the corner, which in the East is always the seat of honor, the Governor was reclining, and though suffering from pain, was at-

tending to the multifarious business which incessantly demand the attention of those in a similar station. He politely received us, and invited us to be seated. Leaving our boots and shoes at the door, we sat down "a la turque," at one end of the divan. No sooner were we seated than compliments were again exchanged; for here are set phrases, for almost every movement of the visiter, which are uttered by all present and must be returned by him, with a somewhat different phraseology. For in the rich and bombastic style of the East, the salutations are very numerous and diversified, and each salutation has its appropriate answer. For example, the usual salutation on meeting is, *Sabah-kome-belkair*—or, *Meseek-kome-belkair*—"may your morning or evening be prosperous or pleasant;" the reply is, *Meet Sabah or Meet Meseh*, that is, "a hundred mornings or evenings to you." In a few minutes coffee was handed to us, in small china cups, without milk or sugar, and soon after a pipe about five or six feet long, of which etiquette required that we should smoke. We took a puff or two and then passed it on to our next neighbor, a fine looking Turk, who sat on my left. I have not become Turk enough to love tobacco, and I hope I never shall—I am, however, a friend to their custom of drinking coffee. It is an admirable substitute for ardent spirits which is forbidden to all the followers of the False Prophet. There are some instances in which this injunction in the Koran on this subject is disregarded, but generally the Mohammedans are a temperate people, and in this light, set a praise worthy example to nominally Christian nations. We had not been at the Governor's long, before *Mufti* and *Omar Offendi*, formerly the *Nukeeb*, came in to see him. As they entered, the Governor himself and all present rose with unusual tokens of respect. The *Mufti* is the interpreter of the Koran and the chief Judge, and his office is one of the highest in the Turkish government. The present incumbent has held this station for more than twenty years, and is about fifty years of age. He had a venerable beard, and a dignified intellectual countenance, and is considered by the Moslems as well qualified in every way for his important office. The *Nukeeb* is the head of the Schereef, or the descendants of Mahommed in Jerusalem, and until recently exercised unlimited jurisdiction over this class of the "Faithful." The office is now held by one of his sons. The *Mufti* beckoned to brother Whiting to come and sit by him. He proposed several questions respecting America, its aborigines, the number of its inhabitants, cities, ships of war, &c.—and finally concerning our religion. As the Americans are generally confounded with the English, he observed that we had no religion, for the English had none. On being reminded that we believed in the Old and New Testament, and the Gospel, and had churches, &c.; he said he was aware of that, "but that the English did not go to church to worship God, but only "to see and be seen." Where he received this opinion I know not, but it forcibly reminded me of a remark made to a traveler in Persia, by a wandering horde of Tartars, nominally Mohammedans. "We," said they, "are like the English—we eat hog's meat, and say no prayers." When shall the time come that Protestant England and America shall enstamp such an impress of their Christian institutions upon all lands, that this reproach thrown upon them abroad, so universally, shall be wiped away, and their names be as much respected for their religious, as they now are for their political character.

Brother W. embraced this opportunity of explaining to the *Mufti* and those present, the character of Christianity in England and America, as distinguished from the superstitious rites and ceremonies of nominal Christians in this country. For these are the greatest obstacles to the conversion of both Moslems and Jews—and as long as they exist, we can have but little hope, that either of these classes of the community will be won over

to the truth as it is in Jesus. Oh! how important is it, that the degenerate churches of the East should be purified, that they may no longer prove as they have done for ages, a savor of death unto death, to the thousands and millions within and around them.—*Charleston Observer*.

SLAVERY.

From the New York Observer.

LETTER OF GERRIT SMITH, ESQ. TO REV. LEONARD BACON.

PETERBORO', April 7, 1837.

Rev. Leonard Bacon:

My Dear Friend,—Absence from home, the past month, is my apology for the lateness of this answer to your letter "in defence of the General Association of Connecticut against the New York State Anti-Slavery Society."

The Report of that society, an extract from which is the subject of your strictures, is from the pen of my much esteemed friend, William Goodell. Every portion of it which is defensible, he has the ability to defend: nor will he be wanting in candor to acknowledge every error in it, which may be pointed out to him.

I did not read the Report, until months after the meeting, in which it was presented: and I arrived at that meeting too late to hear more than a few of its closing pages. Nor did I ever know, and I do not recollect that I ever suspected, until I read your letter, that the "minister," referred to in the extract is yourself. If I had read the frequent newspaper articles about certain resolutions of your "General Association," I should, doubtless, have taken an interest in the subject, and become somewhat acquainted with it:—but, at the time those articles appeared, I was deprived by a serious domestic affliction, of my ordinary relish for newspaper reading.

Whilst I leave it with my friend Mr. Goodell to answer your charges against his Report, I am, however, free to admit, that I can hardly believe he will be able to lay his hand on facts to justify all the expressions in the extract. For the honor of that respectable body of Divines, I most sincerely hope, that it will turn out, that the severest of his censures are unmerited; and that, in the indignation of his spirit towards some of their measures, he has unwarrantably ascribed those measures to motives, which have no place in the breast of any member of that body. I cannot credit, for instance, that any member of it is possessed of a "zeal to subserve the peculiar interests of the South"—of a zeal, in other words, to uphold slavery. It is true, that there is too much reason for believing, that the ministers of Connecticut feel but little of that abhorrence of slavery, which they should feel: but, I do not believe, that there is one of them, who cherishes any love for it. I add, that if Mr. Goodell intended to charge you with insincere "professions of almost assent to the doctrines of abolitionism," he had, in my judgment, no right to do so. Indeed, I am not aware, that you have made any professions of this "almost assent" to the doctrines of the Anti-Slavery Society: and if you have made any, my confidence in your christian integrity utterly forbids my questioning their sincerity. Were I to find fault with you, it would be, that you do not make professions of attachment to the Anti-Slavery Society; it would be, not that you possess a "zeal to subserve the peculiar interests of the South"—but, that, possessing a hatred of them, you do not manifest that hatred by joining the Anti-Slavery Society, and espousing a system of means, which, incomparably more than any other, is contributing to the overthrow of American Slavery. Were I to find fault with you, it would be, that you can consent, year after year, on account of some imaginary, or even real errors in the measures of the Anti-Slavery Society, to withhold your

sanction from its great principles of truth and righteousness—principles with which that Society is now so identified, that they can prosper, only as it prospers—and principles too, that must prevail, or the American nation and American church are lost. That I was myself guilty of a similar unfaithfulness to these principles, is no reason why I should suppress this complaint of you.

The quotation marks in the extract from Mr. Goodell's Report, do not, in my view, justify your complaint of them. I never suspected, that the phrases, which bear them, were to be found in the resolutions on which he animadverted. It is incredible, that he employed these marks to convey the impression, that the phrases bearing them, were a part of the resolutions. William Goodell is an honest man, and entirely above all trickery. "Peculiar interests of the South" is, as almost every one knows the delicate and winning name, which Southern men give to their system of unsurpassed fraud and pollution; and hence was it very proper in Mr. Goodell to introduce the phrase as a quotation. "Abolitionists should never be troubled about consequences," and "as much opposed to slavery as any one" are phrases, standing in such connexions, that you will admit, they are not at all liable to be taken by the reader, as a part of the resolutions. The only other phrase in the extract, which is under quotation marks, is, "what the churches might do and what they might not do." Whatever might be said about the grammatical propriety of quotation marks in this case, it is evident, that Mr. Goodell made use of them for the single purpose of thereby giving distinctness and prominence to the charge contained in the phrase. But, surely, no reader would suppose, that the "Association would say, in so many words, 'what the churches might do and what they might not do.'" Nor would any reader suspect, that Mr. Goodell was so foolish, as to attempt to produce the impression, that they said so.

I do not know that any of the resolutions, which you quote in numerical order, were passed with the intent of crippling the Anti-Slavery Society and excluding its operations from your State. If they were, Mr. Goodell can probably show it; and if he does show it, there will be thousands to justify him in calling that intent unkind and unchristian. For what are the labors of that society, that ministers of the gospel should combine their authority to shut them out of any portion of our country? They are labors prompted by love to God and love to men for terminating a system of oppression, to the enormities of which earth has no parallel. They are labors, which have triumphantly vindicated the freedom of speech and of the press, and, but for which, to use the language of Dr. Channing, "I know not, that I should this moment write in safety." They are labors—and this consideration is alone enough to commend them to the praise of every man, who pities the poor and loathes the proud) they are labors hated by oppressors, and welcomed by the oppressed. There is not one slave-holder, who does not hate them; nor one slave who has heard of them, but rejoices over them in the secret chambers of his soul, and would rejoice over them with his lips, if his lips were his own. They are labors moreover, so manifestly and greatly blessed and prospered, that they, who would circumscribe or impede them, are in no small danger of being found amongst those, who "fight against God."

You did well to refer me to other Resolutions passed by your Association. With these Resolutions before me, I cannot agree with Mr. Goodell, that the Association has a "zeal to subserve the peculiar interests of the south," and to uphold slavery; and yet, strange as you may think the opinion, I believe that the South would be well pleased to have all our Ecclesiastical bodies pass Resolutions like the last one you have quoted. That Resolution declares it wrong to hold men as property "for selfish ends." Now the implied doctrine of this Resolution that it is right to hold men as property for benevolent ends—is enough to meet the demands of every slave-

holder—to still the clamors of his conscience, and to shield him from public execrations. For I ask you, does not the most iron-hearted slave-holder deem himself to be a benevolent man? and cannot every slave-holder do at least, as much as to put in the plea of a benevolent motive for his oppressions? Why, the doctrine, that the slave may be held in bondage for his own good, not only lies at the foundation of American slavery, but it makes up the whole of the foundation of that horrid superstructure. In sanctioning it, therefore, you not only concede all that the slave-holder requires, but, were you to go farther and admit, that he might, to maintain his oppressive relation, mingle a measure of selfishness with his benevolence, he would not only reject the superfluous concession, but would tell you, that it insulted his morality. Nor is this implied doctrine of your Resolution any more palatable to slave-holders than it is offensive to God. He has made man in His "own image"—redeemed him with his own blood—put into his hand a lawful sceptre over the brute and inanimate creation—and "crowned him with glory and honor." The doctrine then, which justifies the reduction, under any pretence or for the briefest period, of so exalted a being as man to a mere thing, and which hurls him sceptreless and crownless from the glorious heights of human nature to the level of brutes, can find no favor in the Divine sight; and I trust, will soon be repudiated by the General Association of Connecticut. Certain it is, that until they do repudiate it, they will, though never so much against their wishes and intentions, but contribute to uphold slavery. Their error on this point is greater than that to which Dr. Channing has unhappily yielded; and which by the way, is all that remains to hold back that powerful advocate of down-trodden humanity from a full identification of himself with the Anti-Slavery cause. I believe, that Dr. Channing does not justify slavery under any circumstances; but your Association justify it, where the slave-holder can plead the opposite of "selfish ends." Dr. Channing goes no farther than to maintain, that such a slave-holder does not deserve to be stigmatized along with the great mass of slave-holders. But, with all deference to superior wisdom, I assert, that you are both wrong. The Association is wrong for admitting a doctrine, which justifies the putting of a man where God has not put him—among brutes and things: and Dr. Channing is wrong in attempting to screen from our holy indignation, any one, who is guilty of putting or keeping him there, be his pretences of benevolence for this outrage on sacred, human rights what they may. Connecticut is, as you are aware, greatly infected with the doctrine of "gradualism." She will continue to be so, as long as her ministers take pleasure in passing Resolutions, which imply the justness of slavery in given cases. But let these ministers come out with the declaration, that slavery is sin—every where, at all times, and under all circumstances, and this pernicious doctrine will disappear as surely and as rapidly, as the morning mists before the rising sun.

With great regard, Your friend,
GERRIT SMITH.

TEMPERANCE.

From the Religious Magazine.

JAMIE; OR, A VOICE FROM IRELAND

FOR TEMPERANCE. A TRUE NARRATIVE. BY PROFESSOR EDGAR, OF BELFAST.

In a populous and civilized district of Ulster lives JAMIE, a day laborer—a fellow of right good sense and practical talent, carpenter and mason, shoemaker and blacksmith, and aught else the case requires. The variety of his powers had nearly ruined him. On all hands he was in requisition, and everywhere he was a favorite—kindness flowing to him in its common channel, spirit-

liquor. Wherever he went he was treated. This was too much for flesh and blood, and Jamie became, in the style of the world's false charity, 'fond of the drop.' His cash flew to the spirit-shop, and brought neither health nor happiness in return. The neighbors called him (alas! for such lullabies to conscience,) an honest, good-hearted fellow, who did nobody any harm but himself. While, however, they tempted and flattered and deceived, their victim was posting to ruin.

But while moderate drinkers were training him to drunkenness, God was raising up the Temperance Society as an ark of safety to him from the flood of their temptations. One of the publications of the Ulster Temperance Society fell into his hands, and he read it, for he was of an acquiring spirit, and a blessing attended it. 'What! said he, in amazement, can this be true?—distilled spirits of no more use to any man in health than arsenic or opium!—distilled spirits too tempting, and dangerous, and violently intoxicating, to be used as a common beverage at all!' (oh! thought he, that at least is true;)—distilled spirits are in their very nature injurious to the human constitution; and every man who indulges even in their moderate use, injures himself in proportion to the quantity which he consumes.' Jamie was astonished, and well he might be; but Jamie was conscientious, and though he had the manhood to confess, what few moderate drinkers will, that he liked a glass; yet, because he had still a conscience, notwithstanding the warning it had got from the fiery drink, he said to himself—'I must, at least, try whether these wonderful statements respecting distilled spirits be true.' Jamie tried, and the effects were delightful. In a very short time he found, from happy experience, that his health was better from the change; that his purse was better; that soul and body, the whole man of him was far better, in all circumstances, since he renounced the maddening draught.

His duty was now clear before him—to abstain from the raging drink which, in time past, had been emptying his pocket, destroying his character, and bringing down his body to the grave, and his soul to hell. He did his duty in the right way for doing duty—at once and right on.

He saw, however, that something more was incumbent on him than merely doing his duty in this particular—he must, for the good of others, let it be known, without ostentation, that his duty was done. Abstaining, he said to himself, has done me good—the banishment of spiritous liquors would do my country good; what is every man's duty is my duty; and therefore, in love to my brethren, I'll freely give the blessing which to me has been so freely given. Union is strength, thought he—separate efforts are a rope of sand; united, they are the cable which holds the mighty ship. He resolved to establish a Temperance Society.

For this purpose he supplied himself immediately with a number of tracts on temperance; for Jamie knew that when self-interest or passion come in, second thoughts are not always best; and forthwith he commenced traveling around, reading them, at spare hours throughout the neighborhood, wherever he could find half a dozen people to listen to him. He was a good reader, and very soon found that his reading was not without effect; for in a short time he heard of a decent woman telling her neighbor to send for Jamie to the wake which was to be held in her house, if she wished to save her whiskey, and have peace and quietness; 'for,' said she, 'he came to the wake in my house, and read and talked about temperance, till both the whiskey and the people seemed either persuaded or frightened, for hardly one had the courage to put to his lips what Jamie called, indeed too truly, "the accursed thing."'

Jamie, however, soon found to his cost he had commenced a very great and a very sore work. The spirit-sellers, four of whom were at a single cross-roads in his

neighborhood, he expected to be against him, and drunkards he expected would be against him too; but he soon found that his chief opponents lay in quite another quarter. Sensible people soon began to see that spirit sellers are drones on the community, doing no good, but much harm; and besides, one of them having first allowed a temperance meeting to be held in his barn, conscientiously shut up his spirit shop, and joined the Temperance Society, being convinced that spirit selling is poison selling, and that each spirit shop might justly have on its sign board—'Beggars made here.' Of the drunkards, some indeed did call him hard names, and impute to him base motives; but from among even these, lost as they seemed to be to all hope, he was, by God's grace, enabled to reclaim some, as brands snatched from the burning, while others of them said to him, in the bitterness of their reflecting moments, 'Go on, Jamie, your work is God's work. Had you commenced but a little sooner, what a blessing might your society have been to us; but alas! it is all over with us now!'

What at first surprised Jamie much, was, that the fathers or husbands of these very drunkards were his most bitter opponents. He went to them with a glad heart, expecting that they would hear with delight of a plan by which drunkards, in great numbers, have been reclaimed, and by which the temperate can be effectually secured against temptation; but his heart sunk when he found—not that they received him coldly, for to such receptions he was accustomed, but that they as well as others, who boast much of being 'temperate enough already,' lost all temper at the very sound of temperance.

Some of these neighbors of Jamie were regular in attendance on public worship, orthodox and strict, which gave them an influence in the neighborhood. Jamie, therefore, was anxious to enlist them on the side of temperance. Yet he could not but know, and very seriously consider, that whether in market or fair, these same men either bought or sold, there could be no such thing as a dry bargain; that at *churns*, and wakes, and funerals, and marriages, and such like, they always pushed round the bottle cheerily; that they held it churlish to refuse either to give or take a treat; that at their evening tea parties it was not uncommon for six or eight gallons of spiritous liquor to be consumed by a few neighbors, men and women, in a single night; that in every house which their minister visited, the bottle was put to his mouth; and that as the natural consequence of all this and far more, not only was the crime of drunkenness, whether in minister or private layman, treated with much false charity, and called by many soft names, but drunkenness was spreading its ravages through many families, and bringing down many heads in sorrow to the grave.

Jamie was indeed charitable, but he was unable to persuade himself that, amid such universal drinking, all the objections to his Temperance Society arose merely from ignorance, or prejudice, or conscience; and therefore, when people were telling him, as they often did, that they cared not a rush about spiritous liquor—'they could either drink it or let it alone'—he used sometimes to reply—'Oh! I know well enough that you can drink it, what I want to know is, whether you can let it alone:—and at other times he would tell them Dean Swift's story of the three men who called for whiskey in a spirit shop:—'I want a glass,' said the first, 'for I'm very hot; 'I want a glass,' said the second, 'for I'm very cold; 'let me have a glass,' said the third, 'because I like it!'

As Jamie's opponents were no match for him in argument, they tried the plans usually resorted to when the wisdom and the spirit by which truth speaks cannot be resisted. For awhile they tried ridicule. That, however, neither satisfied their own consciences nor frightened Jamie, for Jamie could stand a laugh, what many a man can't do who has stood grape shot. Then they circulated reports about his having got drunk on different occasions, and having been caught drinking in secret; and

some believed them, being of the same mind with the distiller, who asserted it to be mere humbug that any man could live without whiskey, and that wherever the croaking cold water society men did not drink in the day time, they made up for it by drinking at night. These evil reports, however, fell dead after a little while, and nobody was vile enough to take them up again; and though attempts were made to circulate the lie, that Jamie had grown weak and sickly since he gave up drinking, yet every body who looked him in the face saw, that though he had neither a purple nose nor whiskey blossoms on his chin, yet he was stronger and healthier than ever; and that he could say, what every member of the Temperance Society, whether temperate or intemperate formerly, can say with truth, after abstaining for a single month from distilled spirits, that in every sense of the word he is better for the change.

Foiled thus in all their attempts, the opponents of Jamie and of temperance rallied strong for one last charge; and as it was against Jamie's weak side, (who has not a weak side?) they already chuckled in triumph. Jamie had thrown away his glass for ever, but his pipe stuck firm between his teeth still. The time was, when he was strong and well without tobacco, and when the taste of tobacco was disgusting and sickening to him; but respectable people were smoking, and chewing, and snuffing around him, and when he went to the wake, the funeral, or the evening gathering, 'why,' thought he 'should I be singular, and not take a whiff like the rest?' He chose smoking, likely, because he considered it to be the most genteel way of being dirty and disgusting; and, according to the general law of habits being most inveterate, where the article used was, at first, most nauseous, he soon became so confirmed a smoker that one half of what he smoked would have kept him decently clothed.

The lovers of strong drink, therefore, thought that they had Jamie on the hip completely, when they told him that his only reason for giving up whiskey was, that he could not afford to buy both it and tobacco; and promised, though with no sincerity, that they would quit drinking if he would quit smoking.

The reproach stuck like a bur to Jamie's conscience. He asked himself again and again—Is my use of tobacco a stumbling block in the way of any?—Does it do injury to the great cause which has all my heart? He read, he thought, and read and thought again; and the more he read and thought, the more was he convinced that the habitual use of tobacco in any of its forms is useless; is wasteful of time and money; is dirty; is offensive to others, and a breach of Christian charity; is a bad example to the simple and young; is a temptation to drunkenness, and injurious to health. He resolves to renounce it, and flung the old black pipe from him to lift it again no more. Thus Jamie was conqueror still; and his victory was one which Alexander, the conqueror of the world, could not gain. Jamie gained a victory over himself, and he that ruleth over his own spirit is better than he that taketh a city; but Alexander, who wept because he had not other worlds besides his own to subdue, died as a fool dieth, and sleeps in a drunkard's grave.

Jamie learned an important lesson in his victory, which will be of use to him as long as he lives. 'Whatever bad habit,' he says, 'has got hold upon you, break it off at once. Would you pull your child out of the fire cautiously and gradually; or would you out with him at once? So let it be with every thing wrong. Don't prepare for ceasing from sin to-morrow, or next year—but cease from it now. Do so yourself—go right up to your neighbor without fear, and in love tell him to do the same, having this assurance on your mind continually, what ought to be done, can be done.'

Jamie, seemed, from the commencement, to have taken for his motto, expect great things, work for them, and you shall have them. Work as though all depended on

yourself; pray as knowing all to depend upon God. He knew his place, and modestly kept it; yet when opportunity offered for dropping a word in behalf of temperance in the ear of either clergyman or layman, whatever his rank, he did what conscience told him was right towards a neighbor and a brother. Jamie's pockets and hat were filled with tracts, which, as the most suitable plan for his shallow purse, and perhaps, too, for securing a reading of them, he generally lent, and sometimes gave away, to all who promised to read. Let it not be supposed that amidst such active benevolence he neglected his own business. No; Jamie had not learned in vain the apostle's maxim—'Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.' It was nothing for him to start off half a dozen miles of an evening after his work was finished, to procure some new tracts, or attend a temperance meeting, or read and talk kindly to some poor drunkard, whose wife had sent him a hint that her husband would be glad to see him—or else to procure the services of some clergyman to address the next meeting of his Temperance Society. Jamie is one of those who imagine that the business of a minister of the Gospel is not finished when he has preached a couple of discourses on the Sabbath; he really presumes to say that both minister and layman should be 'instant in season and out of season,' and like their great Master, going about continually doing good. He does not set up for a preacher nevertheless, but confines himself to his own proper sphere. He applied to ministers to address his meetings, and though some few of them refused, telling him significantly that they preach the Gospel, even when Jamie did ask in his simplicity, if Paul forgot his resolution to know nothing but Christ and him crucified, when he reasoned of righteousness, temperance, and judgment to come; yet to the honor of the ministry around him be it told, that whenever he got up a meeting, a minister was at Jamie's service to address it.

Though, as a body, Jamie's Temperance Society was most steady, yet a few, and only a few, fell. It would be harsh to say that some were glad at their fall; at least many temptations were thrown in their way; and when they fell, a shout of triumph was raised against the Temperance Society. Such trials as these only urged Jamie on with fresh vigor.

'Suppose,' he used to say, 'that every drunkard should return again to drunkenness and ruin, would not this be another proof that truth, and honor, and principle, are all as nothing before the drunken appetite—would not this be a louder and a stronger call to save the young, to stop young sons and daughters, now safe, from filling the place of drunken parents when they are gone? What ruins these poor wretches?' he would ask—'Is it the mere abuse of a good and wholesome thing? No. Distilled spirits are tempting, deceitful, and too violently intoxicating to be at all habitually used with safety; and as four hundred of the ablest doctors now living have established, and unnumbered facts prove, they are unwholesome and injurious to body and soul. Let every man, then for his own sake, abstain; and for the sake of others too, especially such as are near and dear to him, oh, let him abstain for ever.'

'Who,' he would ask, 'give currency and influence to the absurd fooleries which are circulated respecting the marvellous excellencies of spiritous liquors, while common sense tells that they are of no more use to a man than to a cow or horse? Not drunkards, surely; for on such a subject at least, they would not be believed. Who give support and respectability to spirit-shops, and the whole spirit trade? Drunkards surely could make nothing respectable, and no spirit-seller would put on his sign-board, 'the drunkard's spirit-shop.' Again, he would put it to men's consciences to answer, who give respectability and permanence to all the treatises and other customs by which each successive generation of

drunkards is trained? There was no getting over the undeniable fact, that moderate spirit drinkers must bear the responsibility of all this; and the more the matter was canvassed, the more clearly was it seen that the only way in which drunkenness can be put down is the very way which Jamie and the Temperance Society proposed—the *union of the temperate in refraining from intoxicating drinks, and promoting temperance.*

To parents Jamie addressed himself with unwearied and anxious importunity. 'Would you object,' he would say to them, when other arguments had failed, 'would you object to your son becoming a member when going away from you to live, perhaps, amidst the temptations of a large town? Would you be afraid lest keeping him away from the temptations of the bottle would make him an easier prey to the solicitations of the strange woman, whose house is the way to death, and whose steps take hold on hell?' He met with none, whether spirit-sellers or spirit-drinkers, who were able to resist this appeal; and from this, as well as other causes, the young formed a large and zealous portion of Jamie's society. The young he was particularly anxious to enlist in his cause, not merely because youth is the time of truth, and of open, warm hearts, and in an especial manner God's time, but because he believed spirit-drinking parents to be the great agents in making their children drunkards. A case which happened in his own neighborhood gave him a melancholy confirmation of this opinion. A respectable moderate drinker, who only now and then exceeded his single tumbler of punch, had seven daughters, whom he was in the habit of treating to a little glass of punch every day after dinner. He, of course, considered it good, and they were soon taught to consider it so too. They began first to like their one glass—then they began to like two glasses much better; one glass called for another, till, in the end, they found, according to the adage, that though one glass of spirits is too much for one, two glasses are quite too little. Right onward they went to drunkenness and crime; for, alas! it was too true in their case, as in all others, that any one may be ruined who can be persuaded to drink distilled spirits. With the help of whiskey, as the murderer said, a man can do any thing; no, at least, it was with these poor girls; they are living with broken character, virtue and all lost. There is, however, one exception—the youngest—and how did she escape? She was too young when her father died to be influenced by her father's example; and her father, with the character of a moderate, regular man, died sitting at table with his tumbler of punch before him.

Principally through the prudent and laborious exertions of Jamie, a great moral reformation has been effected throughout an extensive district; three hundred names are enrolled on the list of his Temperance Society; wives and sisters are blessing him for husbands and brothers reformed; the standard of public sentiment in regard to temperance has been nobly raised; people don't talk now as formerly of a man's being somewhat elevated or tipsy, or merely overtaken, when he is drunk, for they have learned to call things by their right names, and not practice imposture by slang phrases. Public resolutions have been passed against giving spirituous liquor at wakes or funerals, churning, ploughing matches, or evening parties; men and women can go to market and fair, buy and sell, and yet never think of *treating* or being *treated* with spirits; and what still more fully exhibits the extent of reformation, it has reached, in some cases, even the most degraded victims of iniquity, some of whom at least are now consistent members of the Temperance Society.

Arguing on the subject of temperance has, in a good degree, ceased in the neighborhood; and though a number of the old or ill-disposed appear decidedly resolved to have their glass, whatever the consequences, in the spirit of the fellow who told his doctor that he loved his glass, and did not care a fig for his liver, yet the young and conscientious are becoming more hearty in the cause of Jamie and temperance.

Nothing gladdened Jamie's heart more than the success which crowned his efforts in the Sabbath School, of which he is superintendent. Spirit drinking he knew to be a barrier against the progress of the Gospel, not only in preventing drunkards from hearing it, and grieving away the Spirit of God from the moderate drinker, but he felt it to be peculiarly distressing to the young, in often swallowing up that money which should be spent in their education, and in withholding from many even the poor pittance which should cover their nakedness in the Sabbath School and the house of God.

As, therefore, the children of the poor had wrung out so much of the bitterdregs of spirit drinking, he was anxious that Temperance Societies, the sworn foes of spirit drinking, should, with their earliest, warmest efforts, return blessings to them for years of sorrow, oppression and wrong. Sabbath School teachers, too, he saw to be among God's choicest instruments in the work of reform. Young, yet serious, active and benevolent, possessed of the confidence of their scholars and their parents, and from their own character, and their connection with a noble system of Christian enterprise, exercising a mighty moral influence, wide as the world, what could they not do for the regeneration of the public mind, especially of that mind which shall be all active in good or ill when the present generation are mouldering in the grave.

He commenced, therefore, the work of reformation in his own Sabbath School, and he commenced in the right way, by communicating information, and bringing both teachers and scholars to think and apply the truth for themselves. He wished none, he said, to join his ranks against the great enemy, but volunteers; he wished for no influence over any one, but the influence of truth, and no bond upon any but the bond of an enlightened conscience. He introduced a proposal for each teacher in rotation to read an interesting extract to the scholars on some suitable subject, and temperance of course was not excluded. The mere hearing of the principles of Temperance Societies was sufficient to make converts of some of the teachers; for what can be more rational than abstaining from distilled spirits and promoting temperance? but it was not so with others. Free-thinkers may talk as they please about a man having no more control over his belief than over the hue of his skin or the height of his stature, still it is a simple fact of Jamie's experience, that it is mighty hard to convince a man who does not wish to be convinced, and that, when any body first resolves to continue to drink, he is then marvelously fertile in objections against the Temperance Society. One of the teachers especially, who had been at different times overtaken by the bottle coming from the market or fair, was so opposed to temperance, that when his turn for reading on the subject came, he had still some excuse; and Jamie, without in any way wounding his feelings, was prepared with an extract to read for him, till at length finding him softening down under the influence of truth and love, he, on one morning of his turn for reading, put an extract into his hand, and said kindly, 'Just go out for a little and read it over by yourself, and that will prepare you for reading it nicely to the children.' He did so, and came in and read it as one who felt its power. Jamie saw that his heart was full, he knew that *now* is the time for doing good, and not to-morrow, and therefore rising up and proposing that a Temperance Society should be formed in the school, he put his own name to the usual declaration—we *resolve to refrain from intoxicating drinks, and promote temperance.* The next man, who stepped forward was the self-same teacher who had so long opposed. 'Children,' said he, 'spirituous liquor is a bad thing—it has done me harm—it is doing harm to every thing good, and to show that I hate it and renounce it, I put down my name.' The other teachers followed; the elder children followed the noble example of their teachers, and as a proof that they knew and felt what they did—when, after school hours, on next candlemas

day, the master of a day school which some of them attended, brought forth whiskey to treat the scholars according to custom, the noble little temperance heroes rose, as if by concert, and marched out of the room.

While thus Jamie urged on the good work of reforming others, his own soul knew the blessings of the promise—'He that watereth others shall be watered also himself.' After renouncing whiskey, he felt a sweetness and power in God's word which he had never known before. He almost doubted whether it could be the same old Bible that he used to read. He had been abusing God's mercy by indulging in sin in time past, as if in expectation that sovereign grace would some moment descend in a miracle and drag him to holiness and heaven; but now he saw clearly that God is sincere in all his promises, and that the gracious invitations of the Gospel mean just what they say.

His first duty, he saw clearly, was to give his own self to the Lord. To that God of love who asked his heart he gave it. He heard God in his word saying—'Believe on the Lord Jesus Christ and thou shalt be saved;' and he took God at his word, and obeyed his command. From what he knew to be sin, he ceased at once; and what God told him was duty he did at once, as God enabled him, without stopping to calculate consequences, for he left them with his Maker. He knew that no one goes to heaven or hell alone, the influence of the most humble being necessarily exerted either for good or ill; and as though travelling in birth for immortal souls, he was each day, by his conversation and example, saying to his neighbor, Come with us, and we will do you good. The more heartily and fully he obeyed God, the better he liked God's service; and the more extensive acquaintance he obtained of the great salvation of the Gospel, the more strongly did he feel himself drawn by a Savior's love to accept, to adorn, and propagate it. Though beyond middle life, he had never celebrated his Savior's love at the Lord's table. Now, however, he saw it to be his duty and privilege; and those whose hearts are set on winning souls, can conceive with what holy joy a worthy young temperance minister, whose church Jamie had lately joined, saw him sitting down to commemorate with his fellow Christians the dying love of the great Redeemer.

Not unto us, O Lord, not unto us, but unto thy name give praise, even for thy truth and for thy mercy's sake.

POETRY.

For the Intelligencer.

SABBATH.

'Tis Sabbath! hushed be every thought
Of worldliness and vanity;
This day the Saviour rose, and bought
Eternal life for all—for me.

All heaven had watched the conqueror's bed,
Anxious to see their Lord arise;
Angelic deputations sped
Their way to meet him in the skies.

O glorious triumph! blessed morn!
When from the bonds of death he broke,
And rose to life, a God-like form,
And freed man from sin's galling yoke.

He rose! angelic harps were tuned
For nobler, never-ending praise,
And God again with man communed,
And taught his soul angelic lays.

Then, O my soul, this day arise,
Shake off the chains that bind thee here,
Follow the Saviour to the skies,
And drink pure streams from fountains clear.

L. A. C.

New Haven, April 30, 1837.

THE ACCEPTED SACRIFICE.

'Give me thy heart.'

What shall we offer thee, thou God of love!

Thou who didst build the heavens and mould the earth;

Thou, who didst hang the sparkling stars above,

And call'dst from darkness light and beauty forth!

From all the treasures of the earth and seas.

What shall we offer thee?

Shall we present thee gold and glittering gems,

Such as might wreath the brows of royalty;

Shall we pluck roses from their slender stems,

Such as in summer's graceful bowers may be;

And shall we lay them at thy holy feet,

An offering fair and meet?

Or shall we deck thy temple with the spoil

Of mighty cities, and rich palaces;

Strew flowers, fling on the altar wine and oil,

And pour around thee mingling melodies

Of lutes and voices in soft harmony,

Breathing up praise to thee?

Or shall we bring thee treasures of the field,

When the rich autumn fills her flowing horn;

The russet fruits the loaded branches yield—

The clustering grapes, the golden waving corn—

The flowers of summer—the sweet buds of spring—

Oh! which, which shall we bring?

There is a voice which saith: "Oh dearer far

Than all the earthly treasures ye can give,

The pure aspirations of the spirit are,

When in the light of 'Truth it loves to live:'

Such be our offering at thy holy shrine—

Our hearts, our hearts be Thine!

Liverpool, England.

M. A. B.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 13, 1837.

THE BAPTIST CONVENTION.

Our readers will remember that somewhat more than a year since, great offence was given to the Baptist denomination in this country, by the refusal of the Board of Managers of the American Bible Society, to sanction the versions of the Bible, in which the word *baptize* should be rendered *immerse*. They could not have acted otherwise, without at once becoming a Baptist Society, and offending every other denomination. Of course the decision of the Managers was confirmed by the Society, at its annual meeting in May. A portion of the Baptists immediately seceded, and provisionally formed a Bible Society of their own. A convention of the denomination was also called to determine what measures should be permanently adopted. This convention assembled at Philadelphia on Wednesday the 26th ult., and the results of their deliberations are now before us.

About four hundred delegates, representing twenty-four States and districts, took their seats as members. After frequent amendments and considerable discussion, the following resolutions were adopted:—

"*Resolved*, That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States, to organize a distinct society for the purpose of aiding in the translation, printing, and the circulation of the Scriptures.

"*Resolved*, That this organization be known by the name of the American and Foreign Bible Society.

"*Resolved*, That the society confine its efforts during the ensuing year, to the circulation of the Word of God, in foreign tongues.

Resolved, That the Baptist denomination in the United States be affectionately requested to send to the society, at its annual meeting, during the last week, in April 1838, their views as to the duty of the society to engage in the work of home distribution.

Resolved, That a committee of — be appointed to draft a Constitution, and nominate a Board of Officers for the ensuing year."

On motion, the blank in the above resolution was filled up with the words "twenty-four members, one from each State."

Other resolutions were also passed, but they are too unimportant to be particularly worthy of notice. There was but one opinion expressed in the convention with regard to a new version of the Scriptures in English;—viz. that for the present it was wholly inexpedient. The new Society is to be located in New York. In speaking of the results of the meeting, the Editor of the American Baptist remarks:

"We were struck with the favorable operation of the Baptist principle of the perfect independence of the churches, and confirmed in our opinion of the correctness and efficiency of the voluntary principle on which all our religious institutions are founded. We are free to admit that some other systems of church government have the advantage of greater efficiency when the machinery is in order and works without friction; and that there is danger of a too great centrifugal force in independent government. Still the latter is the better and the safer; there is less union attempted, and yet more is secured. It is built on the principle of elective affinity, instead of coerced uniformity, and besides, its occasional collisions producing partial and temporary divisions, serve like safety valves and lightening rods, to let off steam, and gradually disarm the thunder cloud, whose accumulations would otherwise produce a ruinous explosion."

Such testimonies to the excellence of the Congregational theory are becoming more and more common. If this system does not work well in times of trouble, none can.

NEW PERIODICALS.

Youth's Cabinet, devoted to Liberty, Peace, Temperance, Purity, Truth: published weekly at Boston; terms, \$1 per annum. To judge from the first number, the only one yet issued, the object of this paper is to enlist the feelings of children in behalf of the benevolent movements of the day. We see nothing else about it worthy of remark.

The Graham Journal, of Health and Longevity: a weekly paper, published in Boston: \$1 in advance. An attempt to convince the community that they have acted very foolishly, in supposing that God really meant that "every moving thing that liveth should be meat for them." Gen. ix. 3.

Herald of Holiness. A Perfectionist paper, full of anathemas against "the spiritually blind teachers of the day." Published at New York "by Edward Palmer, who asks no pay, and henceforth declines receiving money in any way, of any one." It requires no gift of prophecy to predict, that Mr. Palmer will become a poor man, if he circulates many copies of his paper at this rate.

MR. GOODELL'S LETTER, AGAIN.—Of Mr. Goodell's reply we have already published several columns, un-

der the impression that sooner or later we should get to the end. In this we do not see but we are likely to be disappointed. The last *Friend of Man* contains a letter of more than six columns in length, with the promise of one or two letters more—of similar length, we suppose. Of course, for us to publish such an essay is out of the question. In place, therefore, of a continuation of Mr. Goodell's letter, we insert the reply of Gerrit Smith, Esq. to Mr. Bacon. Had it appeared sooner, we should not have inserted Mr. Goodell's remarks at all.

VIRGINIA TRACT SOCIETY.—We have received the third Annual Report of this Society, with the proceedings of the Annual Meeting held in the city of Richmond, April 7, 1837.

By the report of the Treasurer, it appears that the amount actually received during the year on all accounts, is 6,734 dollars, exceeding the last year's income by 2,500 dollars. During the year, more than 10,000 volumes have been issued, together with a large number of tracts. Since the commencement of the volume enterprise, more than 50,000 copies have been distributed. The proposed subscription of 5000 dollars, designed to enable the Society to keep always on hand a full supply of books and tracts, has been only partially secured. In consequence of the pecuniary condition of the country, all efforts to increase this permanent capital have been for the present suspended. They will be resumed, however, as soon as circumstances will warrant.

NEW PUBLICATIONS.

Practical Religion, recommended and enforced in a series of Letters from Epsilon to his friend. By JOHN WOODBRIDGE, D. D. New-York: Published by John S. Taylor. 1837. 12 mo. pp. 316.

Notwithstanding the diversity of doctrinal views in the evangelical churches in this country, and the sharp and sometimes angry controversies to which it has given rise, it is cheering to observe how nearly all parties harmonize, when they come to *practical religion*. Of this fact, the work before us is a striking example. Its author has somewhat signalized himself by his opposition to the, so called, New Haven divinity; and yet, when he comes to speak of vital piety and practical godliness, he makes the same appeals, urges the same motives, and, in fine, presents essentially the same views of truth, that those whom he would fain believe his opponents are wont to do. To be more particular—we find him asserting the entire depravity of man, the necessity of regeneration, the absolute dependance of the sinner on the Holy Spirit for a change of heart, and yet his *present* obligation to turn to God; every where he speaks of the riches of God's goodness, and the depth of man's guilt, and the freeness of the offer of salvation, and urges on Christians, in view of these truths, to consecrate themselves to God and the salvation of a lost world. How could he possibly agree more exactly with his New Haven brethren? Truly there is "a unity of the Spirit." Would that it were preserved "in the bond of peace!"

Of Dr. Woodbridge's book, as a whole, we think the public will form a favorable opinion. There is an evident sincerity and honesty running through it, which the

mind of every reader will instantly feel, though unable, perhaps, to specify the source of his pleasure. The subjects too, on which the author treats, are generally selected with judgment, and are discussed in a lively and interesting manner.

To this general commendation of the work we are sorry to make one exception—that of the fifteenth letter, on the “consistency between the need of special grace in regeneration, and the call to immediate repentance.” Our objections to this letter are many and great. In the first place, it is a polemical essay, and altogether out of place in a treatise on “practical religion.” In the second place, the spirit in which it seems to have been written, is unpleasantly discordant with that which prevails in the rest of the book. The term of derision which he applies to his supposed theological opponent, might do well enough for one of the low penny papers, but hardly accords with that respect for himself, and courtesy towards others, which we expect from a minister of the gospel. In the third place, he occupies time and space to no purpose,—since the errors he combats are, almost without exception, the figments of his own brain. Who, for instance, maintains that “God exerts no agency, except that of moral suasion, in renewing the heart”? or that “mind can and does act without a cause”? That these and similar errors have been held by some, we have no doubt; but that the author did not have those who have actually held them in mind, is perfectly clear; and no less clear, that those whom he supposes to embrace these doctrines, reject them with an abhorrence equal to his own. Finally, in the one or two instances in which he has fairly stated the views of those with whom he is contending,—as, for example, that “independence in our choices is requisite to freedom,”—his answers are weak and confused; so much so, indeed, that we marvel how he could refrain, after once reading them in his proof-sheet, from throwing it into the fire. We make no effort to expose the weakness to which we have alluded, for no thinking reader of the work will fail to see it.

If the work ever reaches a second edition, as we hope it may, we trust that the letter thus briefly commented upon, will be omitted. With this single exception, we think the work will do good, and hope it may be extensively read.

The family preacher; or domestic duties illustrated and enforced in eight discourses. By REV. RUFUS WILLIAM BAILEY, of South Carolina. New York. Published by John S. Taylor. 1837. 12mo. pp. 158.

There is no scene more lovely, than that of a well regulated and peaceful family: and no influence is so well adapted to form habits of order and love in a family as that of the Gospel. With a deep conviction of this truth, the author of the work before us, has endeavored to bring the claims and precepts of the Gospel to bear on domestic duties. In separate discourses, he treats in a manner at once dignified and easy, of the duties of Husbands, wives, females, parents, children, masters and servants. It is no slight excellence of the author's style, and mode of treating his subject, that the reader becomes more and more interested in his remarks, the farther he proceeds. For the sake of the thought presented, we make following extract:—

“Excuses are often made for the interruption of domestic peace, on the score of an unfortunate natural disposition. This is the very thing, which the Gospel proposes to cure. Its precepts are in strict agreement with its practical power to reform. And it does not allow those precepts to be as a dead letter. It is itself a living Spirit, giving life to its subjects, and redeeming the people of God “from their sins.” We must be permitted to come into Christian families with the Gospel, and say, “if ye have not the Spirit of Christ, ye are none of His.” “He that saith he abideth in Him, ought himself also to walk even as He walked.” Socrates, a heathen philosopher, although naturally irritable, obtained the command of his passions. And should a Christian do less? Let the Christian, who has a natural disposition, which interrupts the peace and harmony of the family, apply the Gospel to the disease. Go to the peace-speaking blood of Christ, which, when it makes peace between God and the sinner, makes peace at the same time between sinners themselves.”

We hope “the family preacher” may find a place in many domestic circles. It cannot fail to awaken new thoughts in the mind, and if read with a proper spirit, to lead to the more faithful performance of domestic duties. In the copy before us, the paper and print are extremely beautiful.

Lectures to professing Christians, delivered in the city of New York, in the years 1836 and 1837. By CHARLES G. FINNEY. From notes by the Editor of the New York Evangelist, revised by the author. New York: John S. Taylor. 1837. 12mo. pp. 348.

No one can read Mr. Finney's sermons without gaining thoughts that he never had before, and thoughts too that he will always remember. It is this indeed which constitutes their peculiar excellence, and has mainly given them their extensive popularity. The Sermons before us, twenty-five in number, were delivered last winter, and are just issued from the press. It is sufficient to say, that they are fully equal to those previously published, and will doubtless meet with the same welcome reception.

Sermons by the late REV. WILLIAM NEVINS, D. D. New York. Published by John S. Taylor. 1837. 12mo. pp. 428.

Those who have read the beautiful “Practical Thoughts” of Dr. Nevins, will need no other inducement to procure this volume of sermons. In both, there is the same brevity, conciseness, and almost sententiousness of style, the same richness of thought, and the same holy fervor of devotion. In some writers, the want of methodical arrangement which pervades these sermons, would be a blemish; in Dr. Nevins it almost seems an excellence. His habits of thought and modes of expression enabled him at times to dispense with rules, which cannot ordinarily be disregarded without danger. He expresses himself so clearly, that the reader is never in the dark with regard to his meaning. If he makes no attempt at logical argumentation, he always leaves a deep impression on the heart. Unless we are greatly mistaken, these sermons will be read with interest by many, to whom ordinary discourses would be utterly distasteful. Sure we are that the Christian community will appreciate their excellence, and delight to drink of their Spirit.

A plain account of Christian perfection, by JOHN WESLEY, from 1725 to 1777, with his own notes. New York: Published by John S. Taylor. 18mo. pp. 133.

The doctrine of Christian perfection, maintained by WESLEY, although erroneous in some respects, has much about it that is true, and that deserves to be thought of. It is true, that there is such a thing as Christian perfection, or perfect obedience to the law of God, or if any prefer the expression "having all our actions governed by pure love;" that this perfect obedience is required of us by God; that it is attainable in this life; and that we are guilty for failing to reach it. But Wesley went farther than this and supposed that men often do become perfect in this life, and that he himself had seen those who were entirely free from sin. To be sure, the case of the Apostle and inspired writers, who instead of speaking of their own perfect holiness, lament in the strongest language, their deep sinfulness, makes him some little difficult; but he explains it all to his own satisfaction by supposing, either that they became perfect after these expressions were written; or that it is not certain, after all that Christians since their time have not become more holy than they were.

With the exception of this error of supposing that Christian perfection is ever in this world actually attained, and occasionally of confused and ambiguous modes of expression, we see nothing worthy of animadversion. Indeed we think the work may be read with profit by Christians generally. It is quite questionable whether as a body we have not gone to the other extreme, and abandoned all serious efforts to bring our hearts and lives into complete subjection to the requirements of the Gospel; and whether we do not need have the true doctrine of Christian perfection brought more clearly before our minds.

The works above noticed are all published by John S. Taylor of New York, and for sale at the Sunday School Depository in this city.

COMMUNICATIONS.

For the *Intelligencer*.

PIOUS ERRORS.—No. III.

Mr. Editor,—I have a word to say respecting a few things which more especially concern the order of religious worship. Descended from the "Pilgrims," and educated as I have been in NEW ENGLAND, I have been accustomed to feel that it is proper, when one is speaking, for the rest to "keep still." And not only during the time of preaching should the congregation be quiet, but in meetings for social prayer and Christian conference, according to my views of order, it is proper for one person only to speak at a time.

But, if I am not mistaken, it is becoming somewhat fashionable, through the influence of certain preachers of *pro tempore* popularity, to be, in the respect just named, a little unruly. Religious meetings which it has been my privilege to attend, during the last two or three years, (not excepting the prayer meetings during our religious anniversaries in New York) have not unfrequently been disturbed through a neglect of this rule. While one, in behalf of the whole, has been addressing the

throne of grace, several other voices in different directions have been heard, without any order, responding amen, or praying audibly in language peculiar to themselves; and to add to the confusion thus made, and to divert attention still more from the proper objects of the meeting to certain individuals, other startling sounds, as of a person in distress, have been mingled with the praying and responding.

I have often seen sinners weep for their sins, and heard them groan—oppressed with their guilt. Respecting this I have no remark to make, except that it is greatly to be desired that such scenes may more frequently be witnessed. But to the promiscuous groaning of a whole congregation, I do most decidedly object.

I am fully aware that to many of your readers these remarks may be very unacceptable, and that the writer may be called cold, formal, and possibly hypocritical, because he "runs not with them to the same excess." And besides; scripture arguments may be opposed to my supposed error. "Does not the apostle Paul tell us, that 'the Spirit itself maketh intercession for them [the saints] with groanings which cannot be uttered?'" True! but what then? The Spirit doubtless does many other things which we cannot do. And shall we make ourselves ridiculous, by attempting, on the authority of the Bible, to do that which, according to the same authority is impossible. Is it proper that we should disturb the devotions, and dissipate the solemnity of a religious meeting, by attempting to utter the *unutterable* groanings of the Spirit? So did not Paul. When caught up into the third heavens he heard *unspeakable* words, but he made no attempt at imitation; nor was it lawful for him to do it. And be assured, God never intended that we should do what cannot be done.

But some one may ask if I have yet to learn that men sometimes have so much feeling, that groaning better expresses the depth of their emotion and distress than language can. I have already learned that. But this is no reason why appropriate language should not be used to express our feelings for our mutual edification. Nor especially does it apologize for any expression of feeling whatsoever when all, for the benefit of all, should silently listen to, and join in, the one prayer which is addressed by one voice to God. Nor do I deny that religious feeling is sometimes so deep that it is irrepressible. Yet this is no reason why men should vex and disturb each other, either by their muttering or groaning, when they can avoid it. If one would have us take it for granted that his feelings are so much more deep and ardent and holy than ours, why may not another, or a dozen, or forty? If his feelings are so intense that he must groan *some*, it is easy to see that their intensity may be such that he must groan very loud; and so of all the rest, till the meeting shall resemble a bacchanalian revel, rather than a religious assembly.

Wicked men understand what is consistent with propriety on this subject. And many whose minds are solemn, and whose hearts are tender, in an orderly assembly, lose all their solemnity in such circumstances, and feel disposed rather to mirth and revelry than religion.

Besides, while I doubt not that good men often feel like groaning, (and it would be well if they more frequently

did,) there is one circumstance attending the groanings of our religious meetings, which is to me, I confess, not a little unaccountable. We are told that the men who thus obtrude their peculiar sanctity upon their brethren, cannot avoid groaning. But how it happens that during the time of prayer, even up to the *amen*, their feelings should be so especially intense, and that in thirty seconds they should be able to converse with a smiling countenance, and with cheerful tones, and evidently with a glad heart too, is truly mysterious.

In respect to the practice of responding audibly to prayer, I would remark, that when one voice is the organ of communication for many, there is an evident propriety in, at least, the mental assent, at the close of each individual request. And for the sake of securing and fixing the attention, and especially of securing more praying, I am decidedly of the opinion, that *it is well* to respond in a whisper, no matter how low—not for the purpose of informing others how devout we are, but of aiding our own devotions. Beyond this, responding—except in the Episcopal church, who worship the God of their fathers as their fathers did, "*verbatim et literatim*," in the stereotyped devotions of by-gone ages—produces only disorder. And wherever disorders, such as I have named, are known frequently to occur, others are sure to exist. When disorder is tolerated within doors and among Christians, they will find it necessary to correct disorders without or within, or both, in the conduct of the wicked. There are Christian congregations, and meetings for social worship, that are never disturbed by any disorderly conduct, either within or without the house. There are other congregations and associations for worship that are almost always more or less disturbed and annoyed by a thoughtless crowd. Let me ask, then, that the reason for such a distinction may be pondered. It may be possible that, amid so much ridicule, there may be found something that is not as it should be—something, indeed, ridiculous.

L. L.

For the *Intelligencer*.

OBITUARY.

DIED at Bloomington, Ill. April 5, 1837, Mrs. CATHERINE P. wife of Rev. CYRUS L. WATSON, and daughter of CHARLES H. POND, Esq. of Milford, Conn. aged 21. The following extract is taken from a sermon delivered on account of her death by her former Pastor.

Mrs. W. was a person whose loss not only her particular friends, but all of us, and I may say, the world itself, has reason to deplore. She was gifted by God with superior mental endowments, with uncommon strength and energy of mind, judgment and discrimination, which were greatly improved by the advantages, which she enjoyed, of a superior early education. She had also an amiable and affectionate disposition, remarkably sincere and generous, which rendered her greatly beloved by a numerous circle of friends and relatives. Indeed, she only needed to be known in order to be esteemed and loved.

But the brightest gift of heaven, as well as the crowning excellence of her character, was *piety*. It was happy for her that, through grace, she had become early sensible of her sinfulness and need of a Saviour, and had sought and found the "Pearl of great price," and united herself to the people of God. In her, religion did not shine with a dim, a feeble or transient light, but was "as the sun, which shineth in his strength." When she

embraced religion, she did it with characteristic energy of mind, with evident sincerity and honesty of purpose. Henceforth she viewed this world and another through the medium of the gospel, responding to all its claims, and devoting herself, soul and body, to Him who had "bought her with a price." Having drunk deeply of the benevolent spirit of Jesus, she felt her heart enlarged to do good to mankind, and would no doubt gladly have become a missionary in a foreign field, if called to it in the providence of God. But having her attention turned to the wants of the West, and learning its extreme destitution of religious advantages, she felt the strongest desire to enter into the "labors of love," in that interesting section of our country. When, therefore, Providence seemed to call her into that part of the vineyard, by her becoming united in marriage to one who had devoted his life and labors to advance the interests of the Redeemer's kingdom in that part of our land, a prospect was opened which seemed fair and promising for the employment of her powers and talents in the promotion of the cause of Christ in that very field, whither her heart and her prayers had gone before her. We may now behold her as settled down among the people where her lot had been cast, preparing to let her light shine, and to live and act for Christ, as she had intended, for she observes in her dying moments, "I came to the West to act the part of an eminent Christian." This was her intention and her hope. But the counsels of God are a great deep. O how unsearchable are his judgments, and his ways are past finding out. Well might she adopt the language of the afflicted Job, "My days are past, my purposes are broken off, even the thoughts of my heart." But what appears to us mysterious and incomprehensible, is in itself, and to the eye of God, perfectly clear. As God said to David, who desired to build him a house, and had at great expense made preparation for it, but was forbidden to do it, "It is well that it was in thine heart,"—so it is well that it was in the heart of our deceased friend to do good, and build the waste places of Zion. To her it is the same as if she had lived to accomplish all that was in her heart.

Do any say that her life was sacrificed to a glowing imagination, or visionary expectations? Her own language, at an hour which she justly calls an honest hour, will tell: "I do not," says she, charge my early death to the climate, nor to any cause apparently adequate to such a result; but resolve it into the sovereign will of God." When asked by her afflicted husband what he should say to her friends, she replied, "Tell them I came to the West with right motives. I believed it to be the will of God; I have never regretted it, and in the mysterious way in which he hath led me and Mary* to die in different parts of this distant land, I know he had a wise purpose; but *what* I cannot now tell. Tell them not to regret that I came, nor that I have died here. The Lord has directed my steps and pointed out my changes, and shall not the Judge of all the earth do right?" We here see the happy and most desirable frame of mind in which our deceased sister left the world.

The following, which are some of the last expressions which fell from her lips, still further show that the joys of heaven had already begun in her soul. "I have no wish to live, and none to die—O, to *glorify* God is all my desire—Why should I wish to live, when heaven is so glorious? If I can but glorify God by my death, it is

* Her sister Mary here mentioned, attended her when she left home in September last, but was taken sick at Louisiana in Missouri, and died after a short illness. Thus these two sisters, beloved, accomplished, and in all the vigor and freshness of youth, have been called, within a few months, to mingle with the dust:—a solemn lesson to surviving friends, and to the world! But, it may be added, that in neither case are their afflicted parents and friends called to mourn as they that have no hope—both having become, as is believed, the subjects of renewing grace.

enough." Her husband then asked, "Are you not willing to live for my sake?" "O my dear," was her reply, "would you desire to keep me back from heaven? O how bright the glories of that blessed world!" Thus heaven itself beamed upon her soul, and lighted her way to glory; thus giving reality to the description of the Christian post:—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

MISCELLANEOUS.

From the London City Mission Magazine.

A SANCTIFIED AFFLICTION AND HAPPY DEATH.

The first time I visited —, I found she was laboring under consumption. I had a lengthened conversation with her upon religious subjects, and read a suitable portion of scripture, during which time she wept much, and expressed great sorrow at not having thought of the salvation of her immortal soul while in health; as she at that time neglected much the public worship of God, and religion. On my second visit, after reading the Scriptures to her, she said, "I feel myself to be a great sinner, but I think the Lord will pardon me." She had been reading part of the forty-third chapter of Isaiah, which I had on a former occasion marked out for her, and also the twenty-seventh chapter of Matthew. These, and other portions of the Scriptures, which treat of the substitution of Christ, afforded her great peace of mind. Upon my asking her if she thought she deserved pardon, she said, "No, for I am a great sinner." I then spoke to her of Christ, and his ability and willingness to save the repenting sinner, yea, even the chief of sinners: when she exclaimed, "Oh, Sir! do explain it to me, do it explain it to me!" meaning the Gospel, "I thank you for what instruction you have given me."

At my next visit, I found her extremely ill, but apparently comfortable in her mind. A great change had evidently passed upon her; she was beginning to experience something of the blessedness of those who know the joyful sound of salvation, and the happiness of those who look to Jesus, and are "lightened." The scene was truly affecting. While I read and expounded the parable of the Prodigal Son, she appeared to receive great consolation. Her two sisters (who confessed that hitherto they had lived without God, and without hope in the world,) wept bitterly, so that they were obliged to leave the room. It is worthy of remark, that this was not while I was speaking of the terrors of the law, but of the everlasting love of God, the sufferings of Christ, the fullness of blood-bought pardon, and the freeness of sovereign grace.

Upon calling to see her again, I found her in a most happy state of mind, evidently resting on the finished work of Christ for salvation. After reading and engaging in prayer, I spoke to her of the love of Jesus, and pointed to the promises of God; when she replied, "Oh! Sir, do turn these pages down for me, for I shall delight to read them." She then turned to a Christian friend, and said, "Oh! how happy must you be who know and serve the Lord in health. Oh! what have I lost through not knowing the worth of religion while in health; but I do not wish to live." I then said, "But you are very young, and you would like to see a little more of life, and enjoy more of the pleasures of the world." She said, "If the Lord was to raise me up, I should not seek pleasure in the world, but among the people of God; but I have no desire to live." I said, "Do you feel then that you are prepared to die?" She exclaimed, "Oh yes! I have a hope that I am pardoned. I think Jesus will receive me—he will not cast me out. I have a hope,

Oh yes, I cannot give up my hope; but I want to feel more sure that I am pardoned. Oh! Sir, I never shall be thankful enough to you for your instructions; you have pointed me to Jesus Christ; I feel happy, and have been happy the whole of the night." Her sister informed me, previous to my visits she was in a most restless state of mind, but now she was quite resigned to the will of God. Her language continually is, "Oh that I may have patience to wait till my change comes!" At another time, (her death being expected every hour) I asked her if she was still looking to Jesus. She replied, "Yes, and trusting in him too." I then said, "You cannot do without Jesus, then?" She replied, "Oh Sir! Oh Sir! do without Jesus, no! I could not go to heaven without Jesus. Oh what love he must have had to die for such sinners! Oh what would have become of my poor soul if I had died last year, when I had that fever? (referring to a former illness.) I should surely have been lost for ever! but I have a hope now that I shall be saved through Jesus Christ. Oh I hope my poor sisters, and my kind father, will forsake their sins; he is the kindest of parents, but a stranger to Jesus, and his pardoning mercy. I hope my affliction and death (for I think I shall die) will be made a blessing to them." Adding, "I have no desire to live in this sinful world, I wish to die, to be with Jesus."

On my next visit, I found her drawing near her end, but very happy in her mind, seeming to possess great confidence as to her security in the covenant of grace. Upon her sister saying, She hoped, if it was the will of the Lord, she should soon get better, she immediately replied, "Oh Jane! how can you wish me to stay in this sinful world? I have no desire to live. Oh the love of Jesus to die for us sinners! I have a favor to ask you—will you call and visit my friends after I am gone! I replied, "I shall feel it a pleasure to be allowed so to do." "Thank you, I am satisfied." Her desire for the salvation of her relatives appeared to increase. She spoke of Jesus to all who approached her dying-bed. On the 19th of August she was much worse. Her only concern seemed to be that she and sisters should be made partakers of Divine grace. On one occasion, when speaking of the pleasure and happiness she enjoyed in the contemplation of Christ and his forgiving love, she turned to her sister and said, "Oh! dear Jane, don't you wish you were me? don't you wish you were me?" Her sister seemed to feel much under these expressions, and wept greatly.

The last time I saw her alive she still retained peace of mind, although the power of unbelief sometimes seemed to gain the ascendancy over her, and Satan sorely tempted her. On that morning, at three o'clock, she called up her friends, thinking she was dying; as soon as her father and sister approached her, she asked for the Bible, and read to them the fifty-third chapter of Isaiah, and the eighth chapter of the Romans, after which she attempted to sing the following lines—

" 'Tis almost done, 'tis almost o'er,
We soon shall meet to part no more,
On Canaan's blest and happy shore."

Upon her sister informing me that she spent a great part of the day before in singing the praises of God, I asked her if she derived much comfort from any one hymn in particular; she replied, "Oh yes, it is this"—

"Here we suffer grief and pain,
Here we meet to part again—
In heaven we part no more.
Oh that will be joyful,
When we meet to part no more."

She then said, "I am happy, yes, quite happy." On the Sabbath following, I found that she had that day entered upon her eternal rest. Her sister informed me that she quietly expired without a groan, exclaiming, "I am going to join the angelic choir." During her illness,

she was visited by a lady from the John-street Benevolent Society, and such was the spirituality of mind which she manifested, that the lady stated she could often have stopped with her the whole of the night.

She was also attended by other Christian friends, who state their satisfaction of the genuineness of the change which God had, by his Spirit, wrought in her.

REVIVALS.

From the Boston Recorder.

EAST MEDWAY, MASS.

Such as pray for the peace of Jerusalem will rejoice to learn what God has wrought among this people during the past winter.

Occasional conversions in the Fall were regarded as an earnest of coming good.—Early in the winter, there were seen evident tokens of the presence of the Holy Spirit, and with the beginning of the new year God began in earnest to revive his work. The church girded herself for service, and addressed herself to labor and prayer for the salvation of the lost and perishing in her midst. Truth made its way to the sinner's heart, and the inquiry, what shall I do to be saved? soon became frequent and earnest. A few things in relation to the work it may be proper briefly to state.

1. *The means employed*—These have been such, and only such as are termed 'ordinary.' Two services upon the Sabbath, a stated weekly lecture, and social prayer meetings once during the week in different parts of the place, include all meetings of a public character. Other means however have not been wanting. The church has been at her post. She has wrestled with God in secret; visited and pleaded with the impenitent at their own fireside; labored with them in the Sabbath School, and Bible Class, and borne in her very looks, day by day, a deep anxiety for their salvation.

2. *The fruits of the work*.—About 60 have professed hope in Christ. Of these 50 have publicly taken the vows of God upon them, 46 of whom were received to the fellowship of the church, the 1st Sabbath of the present month. A few more are expected, at the next communion, to join their number. And with unfeigned gratitude be it said, the Spirit still lingers in our midst, and a few remain to inquire for the way of life.

3. *The age and character* of those who are the hopeful subjects of renewing grace. And here is seen by far the most interesting feature of the work. Collectively they may be said to be middle-aged; many of them being between the ages of 30 and 50, and but few under 20. The proportion of males and females is about equal.—Thus many a family altar has been reared, and upon it is now kindled the morning and evening incense, where a few months since parents and children sacrificed only at the shrine of worldliness.

If by peculiar favor God can bind his people to be peculiarly holy, then no common standard of piety will henceforth suffice for this church. In their behalf, sovereign grace has most signally triumphed over the deepest unworthiness. God has blest beyond what they asked or even dared to hope.

It has not been "by might or power." When at its height, the work seemed evidently far above, beyond all all means. The irresistible efficiency of an omnipotent Spirit urged it forward. O, it is a privilege which angels may well covet, to labor and pray when such unseen Power renders effective the feeble instrumentality of man! May God still continue his smiles to this dear church, and may his covenant faithfulness to them, incite other churches to bring their tithes into the storehouse of the Lord, and prove him whether He will not open the windows of heaven and pour them out an abundant blessing.

ELI THURSTON.

E. Medway, April 15th, 1837.

From the Buffalo Spectator.

REVIVAL IN SHERIDAN, CHAU. CO. N. Y.

Brother Feet,—Your readers will rejoice to learn that the Congregational churches in this place have recently enjoyed a season of refreshing. The work commenced during a meeting of days held in the second church. The meeting was at first but poorly attended, on account of the inclemency of the weather; and an unhappy division, which had long held the churches asunder, rendered the prospect still more dark and inauspicious.

After the meeting had progressed several days, with little or no apparent effect, it was deemed expedient to appoint a day of humiliation, fasting, and prayer—when the churches were invited to meet, and in a christian spirit, to confer on their real and supposed grievances. This request was complied with, and the happiest results followed. Instead of mutual charges and recriminations, there were weeping and heart-rending confessions. Every obstacle to combined effort was now removed. The work moved on in majesty and power. Men of wealth and influence, many of whom had been distinguished for profanity—who had passed through many revivals of religion unaffected, were the first to make the thrilling inquiry, "what must I do to be saved?" No noise—no violent excitement—all was silence and solemnity.

It is remarkable that all the subjects are heads of families. The youth were, without exception, passed by. The greater part of the converts have already been admitted to the fellowship of the church. Ministerial assistance was rendered during the meeting, by brothers Emory, Stillman, Bradley, Taylor, and some others.

Yours, truly,

Z. EDDY.

Sheridan, April 2th, 1837.

From the N. Y. Evangelist.

RICHMOND, VT.

Dear Brother Leavitt,—God has in great mercy visited this long desolate place. The little church here has existed for 30 years amidst difficulties to which few churches in our land have been called. Composed of between 30 and 40 members, and four-fifths of these females, destitute of regular preaching, except occasionally a few weeks or months at a time, and these "like angels' visits, few and far between," surrounded by every species of error, and borne down by the current of public prejudice, they were just ready to yield up the ghost, when God appeared in majesty to "still the enemy and the avenger."

The change is truly cheering. The church has increased within the last year to 62 members; having received 29 during the year, 23 at one time, during a protracted meeting, in which we had the acceptable and profitable assistance of Br. Kellogg and some of his Aaron's and Hur's. God was with us, and numbers submitted to him and give pleasing evidence of piety. Seven or eight of them have given in a relation of their experience, and twenty or more we hope will soon come and unite with the church. God is evidently still with us. Our meetings are well attended and solemn. A general seriousness seems to prevail. Temperance is on the increase, and other benevolent objects are beginning to be thought of. We request prayers of all who can pray, that God will still bless this place and save the perishing.

WESTERN RESERVE.—An interesting state of religious feeling has existed for some weeks past, in the Presbyterian church and society in Akron. Some hopeful conversions have occurred, and the work appears to be progressing.

There is also at the present time an interesting state of religion in Wellington, Loraine co.

A letter received in town a few days since from Webster, Michigan, speaks of a powerful revival in that place. Fifty hopeful conversions, some of which were very interesting cases. We hope to hear further particulars soon.—*Ohio Observer*.

NEW-HAVEN, VT.—A letter from New-Haven, to the editors of the Vermont Chronicle, dated April 20, says: "We have a very interesting revival. A very good number are indulging new hopes, and many seem to be inquiring the way of salvation." Rev. Mr. Bushnell, of Cornwall, is now preaching in New Haven, and conducts the protracted meeting which was in progress at the date of the letter.—*Chronicle*.

ITEMS.

A Sabbath School has been commenced at Washington, Texas.

Abel's Journal of a residence in China is about to be translated into German. The interest in the cause of Missions is increasing in Germany.

There are a million of children in the United States who have not the means of a common school education within their reach. From this uneducated mass, fifty thousand are annually added to the list of voters.

Said the Roman Catholic Bishop of Cincinnati, in the late discussion between him and Mr. Campbell, "I have no doubt that there are at least a dozen popes who are expiating their crimes by the penal fires of hell." And yet they were all infallible!

The Montreal Bible Society has resolved by Divine aid, to furnish a copy of the Scriptures, by sale or gift, in the shortest practicable period, to every family in the province willing to receive it.

The Rev. Chauncey Colton, D. D., late President of Bristol College, has accepted an invitation to the professorship of Pastoral Theology and Sacred Rhetoric in the Episcopal Theological Seminary of Ohio, and the rectorship of Harcourt parish (Ross Chapel,) Gambier.

The late Joseph Stone, Esq., of Ward, Mass., has bequeathed to the Theological Seminary, in Bangor, between seven and eight hundred dollars in money, to be expended for the increase of the library, besides almost 400 volumes in books.

An original tract from the pen of the Rev. Dr. Alexander, on the doctrine of justification will shortly be published by the Presbyterian Tract Society.

The General Assembly of the Presbyterian Church of the U. States, will meet in the Central Presbyterian Church, Philadelphia, on Thursday morning May 18, at eleven o'clock. The Sessions will be opened with a sermon from the Rev. Dr. Witherspoon, the Moderator of the last year. The convention of the old school party meet on the Thursday previous.

In Mississippi, negroes have fallen to \$150 to \$300 that formerly cost \$1200.

David A. Smith, Esq. of Huntsville, Ala., an elder in the Presbyterian church, has liberated the whole of his slaves, amounting to twenty one. Nine of them remain for the present in Alabama, where they are allowed by law to stay one year after their liberation. With the other twelve he has emigrated to Illinois.

Dr. Wilson, of Cincinnati, the famous prosecutor of Dr. Beecher, denies in an article in the last Presbyterian, that fallen, unregenerate man has power (ability) of any kind to do his duty: and says, "if this is fatalism, then I am a fatalist."

A late New Orleans paper exultingly proclaims that, in imitation of enlightened France, they have freed themselves from the yoke of fanatical bigotry and superstition, and have become liberal enough to hold

horse-races and other public amusements on the Sabbath.

The proprietors of the New York Observer, have made arrangements with the Rev. Joseph Tracy, late of the Boston Recorder, to take charge of the editorial department of the Observer for a few months. Mr. Tracy commenced his labors with the last number of the paper.

MERITED PUNISHMENT.—We are happy to learn that on Tuesday the Mayor of this city deprived Mr. Nash, one of the city Marshalls, of his warrant, for having in the month of January last, whilst at Savannah, pointed out Mr. John Hopper of this city, who was then also at Savannah, as an abolitionist; in consequence of which, Mr. Hopper narrowly escaped with his life from the violence of the mob. Mr. Hopper's statement of the circumstances of the case was published in one of our daily papers a few days since, and the exclusion of Nash from his office immediately followed. The promptness of the Mayor was demanded by the deep feeling awakened in the community on the perusal of Mr. Hopper's statement.—*N. Y. Obs.*

The Presbyterian Church of Alton has contributed this year, 1837, for Foreign Missions, *eleven hundred and three dollars and fifty cents*. This is more than double the amount of their contribution in any former year. Should the other churches of Illinois and the Union advance their contributions in the same proportion, the operations of the American Board will be abundantly sustained.

CURE FOR A DISORDER IN THE MOUTH CALLED SCANDAL.—Take of 'good nature' an ounce; of an herb called 'steady employment' one ounce. Mix these with a little 'charity' and two or three sprigs of 'prudence.' Simmer them together in a vessel called 'circumspection' for a short time, and it will be ready for daily use.

THE UNIVERSITY OF MICHIGAN.—This State, yet scarcely a year old, has already located the site of a splendid university at Ann Arbor, which may be the future Gottingen or Oxford of the Lake country, as the lands with which it is endowed are now (though all unsettled) valued at near five millions of dollars! There are to be 21 professors, and the tuition fee is never to exceed \$10.

ECCLESIASTICAL RECORD.

ORDAINED April 12, in the South Parish, North Bridgewater, Rev. JOHN DWIGHT. Introductory Prayer by Rev. Mr. Gay, Bridgewater; Sermon by Rev. Mr. Ide, Medway; Concluding Prayer by Rev. Mr. Sheldon, Easton; Charge by Rev. Dr. Park, Stoughton; Right Hand of Fellowship by Rev. Mr. Couch, North Bridgewater; Address to the People by Rev. Mr. Perkins, Braintree; Concluding Prayer by Rev. Mr. Hitchcock, Randolph.

ORDAINED in North Wrentham, by the Mendon Association, Rev. ISAAC E. HEATON, to the work of an Evangelist. Introductory Prayer by Rev. Mr. Bigelow, Walpole; Sermon by Rev. Mr. Long, Milford; Consecrating Prayer by Rev. Dr. Park, Stoughton; Charge by Rev. Mr. Fisk, Wrentham; Right Hand of Fellowship by Rev. Mr. Smalley, Franklin; Concluding Prayer by Rev. Mr. Ide, Medway.

INSTALLATION.—Rev. JONAS COLBURN was installed over the First Church in Wells, on Tuesday, 18th inst. The exercises on the occasion were as follows:—Invocation and Reading the Scriptures by Rev. Mr. Merrill of Biddeford; Introductory Prayer by Rev. Mr. Haven of York; Sermon from Hosea xiii. 9, by Rev. Mr. Hopkins of Saco; Consecrating Prayer by Rev. Mr. Smith of Kennebunk-port; Charge by the Rev. Mr. Powers,

f Kennebunk; Right Hand of Fellowship by Rev. Mr. Oliphant of Wells; Address to the People and Concluding Prayer by Rev. Mr. Rankin of South Berwick; Benediction by the Pastor.—The exercises were of an interesting character, and the singing such as to do honor to the performers.—*Ken. Gaz.*

ORDINATION.—On Wednesday, May 3, Mr. DANIEL J. NOYES was ordained and installed pastor of the South Congregational Church in Concord. Invocation and reading of Scripture by Rev. A. Blanchard of Warner; Sermon by Rev. N. Bouton of Concord; Ordaining Prayer by Rev. W. Patrick of Canterbury; Charge to the Pastor by Rev. A. Burnham of Pembroke; Hand of Fellowship by Rev. A. P. Tenney of Concord; Address to the People by Rev. J. Clement of Chester.

Dr. Lord had been expected to preach the sermon, but was prevented from attending.

ORDINATION.—Dr. L. B. CALL was ordained over the Baptist church in Hopkinton, on Wednesday, April 19. Sermon by Rev. Mr. Cummings of Concord.

ORDINATION.—At Gaines, Orleans co. on the 1st ult. Rev. J. PARSONS HOVEY, was ordained and installed as pastor of the 1st Presbyterian church. Introductory prayer by Rev. J. H. Rice, Cambria; Sermon by Rev. Richard Dunning, Shelby; Ordaining Prayer by the Rev. Jonathan Hovey, Barre Center; Charge to the people by Rev. E. H. Adams, Lockport; Concluding prayer by the Rev. Mr. Potter, and the Benediction by the Pastor.

TEMPERANCE NOTICE.

The *Annual Meeting* of the New Haven County Temperance Society, will be held at Durham on Tuesday, May 16th, at 10 o'clock, A. M. It is desirable that all the Societies in the County be represented in this meeting. Delegates are requested to come prepared to report the number of members belonging at present to the Societies, which they respectively represent.

WM. K. TOWNSEND, Sec'y.

May 1st, 1837.

NOTICE.

Meeting of the Association of the Eastern District New Haven County, will be held at North Guilford, on Tuesday May 30th, at 11 o'clock A. M. Rev. Mr. Granger, Preacher.

MATTHEW NOYES *Register*.

The Hartford Observer and Watchman, will confer a favor by inserting this Notice.

A CARD.—The Subscriber gratefully acknowledges the receipt of a certificate of his having been constituted "a Director for life; of the American Home Missionary Society, by virtue of a contribution of one hundred dollars from friends in Derby."

HENRY N. DAY.

Waterbury, April, 1837.

MARRIED.

In St. Paul's Chapel, on the 4th inst. by the Rev. Dr. Croswell, Mr. Benjamin W. Field, of Madison, to Miss Elizabeth B. Robinson, of Durham; Mr. Nathan H. Hill, of Madison, to Miss Sarah Robinson, of Durham.

In this city, on the 3d inst. in St. Paul's Chapel, by the Rev. Dr. Croswell, Mr. James M. Mason, to Miss Eliza I. Isbell, both of this city.

In Union Church, at Humphreysville, April 30th, by the Rev. E. E. Beardsley, of Cheshire, Ambrose Beardsley, M. D., to Miss Mary Bassett, both of Derby.

In Northford, on the 30th ult., Mr. Wm. M. Fowler, to Miss Abigail A. Brooks.

In Hartford, on Wednesday morning, May 3d, by Rev. Dr. Hawes, Frederick Ellsworth Mather, Esq., of the city of New York, to Miss Ellen Pomeroy Goodrich, adopted daughter of Elizur Goodrich, Esq. of Hartford.

In Hartford, by the Rev. Mr. Bushnell, Mr. Joseph T. Smith, to Miss Harriet M. Lathrop.

At Westford, April 11, by Rev. Mr. Underwood, Mr. Amos Wood, of Worcester, Mass., to Miss Rosetta C. Storrs, daughter of the late Rev. Wm. Storrs, of the former place.

At Augusta, Ga., on the 18th ult., at the residence of W. Catlin, Esq., on the Sand Hills, by the Rev. Dr. Anderson, Mr. Leonard Bostwick, of the firm of Roll & Bostwick, of that city, to Miss Eliza B. daughter of the Rev. Benjamin C. Meigs, missionary at Ceylon.

DIED.

In this city, on the 4th inst., Mr. Alfred Miller, aged 22.

In this city, on the 2nd inst., Mr. Lemuel Graham, aged 51.

In this city, on the 27th ult., Mrs. Mary Sweet, aged 33. Same day, an infant daughter of Mr. Enos M. Smith, aged 1 year.

In this city, on the 30th ult., Mrs. Betsey Bell, aged 62. Same day, Mrs. Hotchkiss, wife of Mr. Fowler Hotchkiss, aged 37.

In this city, on the 8th instant, Miss Eliza C. Howe, youngest daughter of Gen. Hezekiah Howe, in the 19th year of her age.

At Madison, March 22, Mr. Daniel H. Smith, aged 50. He was affectionate in his family; in his neighborhood a peace-maker; and of the church of Christ a useful member.

Suddenly, on Sunday, April 30th, at East Windsor, Conn., Mrs. Elizabeth Cogswell, consort of Rev. Dr. Jonathan Cogswell.

At Northfield, of scarlet fever, three children of Mr. John Garnsey—John, aged 6 years; Emmeline L., aged 2 years; and Ralph G. aged 13 years. Also Miss Huldah Hopkins, aged 17.

At Weston, on the 3d instant, after a protracted and extremely painful illness, Mr. Nathaniel Lyon, aged 65.

At Washington City, Miss Catharine M. daughter of Com. Chauncey, aged 32.

At Chatham, on the 6th inst., after a distressing illness, Mr. Delos Overton, aged 17.

CONTENTS.—No. 50.

| | | | | | |
|-----------------------------------------------|-----|----------------------------------------------------------------------------------|-----|-----------------------------------------------------------------------------|-----|
| Lights and shades of Missionary life | 786 | fic | 793 | A sanctified affliction and happy death | 798 |
| Letter from Batavia.—Palestine | 787 | The Baptist Convention | ib. | Funeral Sermons.—Revival—East Medway, Mass.; Sheridan, N. Y.; Richmond, Vt. | 800 |
| Letter of Gerrit Smith, Esq. to Rev. L. Bacon | 788 | New Periodicals.—Mr. Goodell's letter again.—Virginia Tract Soc.—New Periodicals | 794 | Items | 801 |
| Jamie, or a voice from Ireland | 789 | Pious errors | 796 | Ecclesiastical Record | |
| Sabbath.—The accepted sacrifice | | Obituary | 797 | | |